

4 They in shining garments:
5 And as they were afraid, and bowed down
their faces to the earth, they said unto them,
Why seek ye the living among the dead?

6 He is not here, but is risen: remember
how he spake unto you when he was yet in
Galilee,
7 Saying, The Son of man must be delivered
into the hands of sinful men, and be crucified,
and the third day rise again.

8 And they remembered his words,
9 And returned from the sepulchre, and to all the
rest.
10 It was Mary Magdalene, and Joanna
the mother of James, and

MILLENNIAL STAR

THE MILLENNIAL STAR

Vol. 119

No. 4

EDITOR:
CLIFTON G. M. KERR

ASSOCIATE EDITOR:
RICHARD L. EVANS, Jr.

EDITORIAL ASSISTANT:
PAMELA JOHNSON

OFFICIAL ORGAN OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN

Contents for April, 1957

- 97 He is Risen — *President Clifton G. M. Kerr*
- 98 Preliminaries of the Restoration
— *Milton V. Backman, Jr.*
- 100 Temple Progress
- 102 Victory Through Seeming Defeat
— *Elder Harold B. Lee*
- 105 Primary: Branch and District Awards
- 105 LDS Books
- 106 Red Letter Day — *David W. Evans*
- 109 Newly Appointed District Presidencies
- 110 The Resurrection — *Elder Richard L. Evans, Jr.*
- 114 "I Am The Resurrection And The Life"
— *James P. Hill*
- 117 MIA: Leadership and the Needs of Youth
— *Elder Ezra Taft Benson*
- 118 Seek And Ye Shall Find
— *President Edwin B. Firmage*
- 121 Branch and District Activities
- 127 Missionary Activities

Inside Back Cover:

From A Message From The First Presidency

The MILLENNIAL STAR is not responsible for unsolicited manuscripts, but welcomes contributions. Manuscripts are preferred typewritten and double-spaced, but are acceptable in legible handwriting.

Rates:
10s. per year
6s. per 6 months
Single copies 1s.

149 NIGHTINGALE LANE, BALHAM, LONDON, S.W.12
Telephone: BATtersea 4510

F. J. LAMB (PRINTERS) LTD., 173a Northcote Road, London, S.W.11

He is Risen

“YE seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him.”

With this dynamic message an angel of the Lord made known to Mary and Martha that Jesus had risen from the dead, and bade them go tell the disciples.

The disciples (apostles) did not readily understand the significance of this divine message—some doubted, others did not believe. But “by many infallible proofs, being seen of them forty days” they came to know that the resurrection from the dead had passed from the realm of prophetic doctrine to become the great central truth in their lives.

It was this sure knowledge that transformed them from weak, doubting, fearful men, for whom Jesus prayed that their faith fail not, into men of faith, courage and strength, willing to lay down their lives as a testimony to the actual reuniting of Jesus’ body and spirit.

This truth is eternal and all the efforts of doubting men to explain it away will come to nought. Without it as a foundation for faith the Gospel is stripped bare of effective saving power and becomes but a code of ethics, offering nothing beyond this life.

Jesus was uniquely qualified to break the bonds of death for all the human family. No mere mortal man, however great, could perform such a mission. A knowledge and understanding of His special endowments as a Saviour sustains us in the faith that He possessed innate power to overcome death.

He was *FOREORDAINED* to save man from sin and death. He is spoken of in the scriptures as “a lamb without blemish and without spot who verily was foreordained before the foundation of the world.”

He was the *SON OF GOD* and as such partook of the nature of His Eternal Father which gave Him the power even in life to stay death until ready to submit Himself: “For as the Father hath life in himself; so hath he given to the Son to have life in himself.”

He went through life *SINLESS*—“who did no sin, neither was guile found in his mouth.” His divine nature made it possible to do what no mortal man has done in the resisting of evil.

No one who has been upon the earth has possessed such special endowments—no one less endowed could be the Saviour of mankind.

With this knowledge, the Easter event receives its full measure of meaning. Latter-day Saints, everywhere, should rejoice and give thanks for the fullness of knowledge we have received in this day of the Divine Mission of the Lord Jesus Christ.

C. G. M. K.

Elder Backman filled a mission to South Africa, later obtained an M.A. Degree in History from the University of Utah and is now attending the University of Pennsylvania for his Ph.D.

PRELIMINARIES of the RESTORATION

by Milton V. Backman, Jr.

ONE of the most significant events in the history of the world occurred in the year 1820. It was in that year that Joseph Smith, a farm boy who had not reached his fifteenth year, humbly knelt in prayer. His supplication resulted in a remarkable vision, for the heavens were opened and God the Father and His son Jesus Christ personally appeared to him. This experience taught Joseph Smith what no other mortal knew. He learned as a positive fact that the father and the son were two separate and distinct beings, that the purity of the gospel of Jesus Christ was not then established on the earth, and that the professing religions were teaching doctrines which were the commandments of men.

The story of the apostasy and restoration of the gospel has been related by Latter-day Saint missionaries throughout the world. Frequently, the questions arise, "Why wasn't the church established before the nineteenth century? Why did the apostasy per-

vade the world for so many years? Why wasn't there a Joseph Smith in the tenth or sixteenth century?"

One approach to this problem is to rationalise by basing ones conclusions upon historical investigation. However, when one employs this method he must bear in mind the prophetic utterance of Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55:8). The path towards the restoration was carefully prepared, and stepping-stones which led to this goal were known by numerous eastern and western prophets. (Isaiah 29; 1 Nephi 13; 2 Nephi 3: 15). Today we can view the past with interest and reflect upon many of the factors which appear to be the preliminaries of the restoration. They bear evidence that the early nineteenth century was the most opportune moment in the millenniums of mankind's long history for God's truth to be established among men.

Before the gospel could be effectively spread throughout the

world, the principle of religious liberty had to be a reality, not only in the form of statutes, but in the thinking processes and actions of the people. After one accepts the principles embodied in the Thirteen Articles of Faith of the free agency of man and the adherence to the laws of the land, it is not difficult to reason that before missionaries could successfully proclaim the truths of the gospel, the principle of religious freedom had to exist. An investigation of Medieval and early Modern European history reveals that for thirty generations people believed that it was not the right to worship as one desired, but the duty of man to worship and conduct his life according to the pattern established by the Christian Church. From the fifth to the sixteenth century there was only one church in western Europe. Except for the persecuted Jews and the Spanish Mohammedans everyone was a Roman Catholic. People believed that salvation only came by complying with the teachings of the church, and the church controlled and dominated the thinking and actions of the Medieval man. There were few things that men learned that did not originate within the parish, and anyone who challenged the official Christian doctrine was subject to prosecution by the state authorities.

The sixteenth century reformers did not alter the prevailing attitudes of either the concept of God or the principle of religious intolerance. They did not attempt to establish among men the principle of religious freedom. Calvin maintained that the primary duty of the state was to enforce the "true religion," which meant Calvinism. Since men

cling to their habits and customs and slowly depart from them, the revolution and reform of the traditional beliefs was of necessity a gradual process. However, these religious pioneers did manage to effectively challenge the authority of the Catholic Church, to publicise the abuses and errors apparent in the prevailing ecclesiastical system, and to cause men to think, to reason, and to adopt fresh interpretations of the scriptures. The establishment of various protestant churches was also a natural forerunner of toleration and eventual religious freedom.

The settlement of America in the seventeenth century did not immediately create in that land favourable conditions for the restoration. Even though one of the greatest contributions that America has given the modern world is the separation of the church and state, it is not difficult to understand why the keynote of religious philosophy in colonial America was an established church. For centuries the Europeans had lived under the influence of one church and the English government did not tolerate the existence of diverse religious faiths until the reign of Elizabeth. Yet, this idea of toleration was relatively new, while the knowledge of an ecclesiastical establishment had long been embedded in the customs and laws of the people. It was only natural that the immigrants who settled in North America were prone to establish state churches in their domains. In nine of the thirteen colonies established churches existed. In all of the Southern Colonies the Church of England was the tax-supported state religion; and except for Rhode Island, the Con-



*Facing east:
showing the
concrete work
on the ground
floor and
several of the
brick partitions*

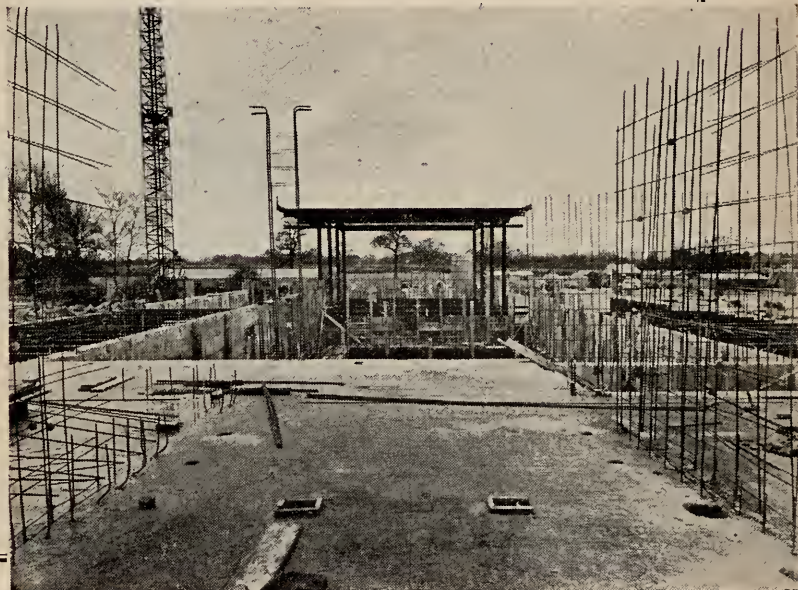
Cornerstone Laying—

The ceremonies for the laying of the cornerstone will be held on Saturday, May 11, at 12 o'clock noon on the temple grounds. Elder Richard L. Evans of the Council of the Twelve will be there to officiate. All members and friends of the Church are invited to attend.

gregational Church remained the established church in New England throughout the colonial period. In many of the colonies laws were enacted which required the colonists to accept the doctrine of the Trinity, and to the colonists this meant the belief that the Father and Son were one in substance. (Mormons could not have complied with many of these enactments.) In every colony there were laws which infringed upon the rights of the Catholics and Jews. That these laws were enforced in the areas of the greatest concentration of population is evident by the waves of persecution which afflicted the dissenting sects. The

Anglican Virginia planters permitted few dissenters to locate in their colony for one hundred and forty years, and the first attempts to establish the Anglican and Baptist worship in Plymouth and Massachusetts Bay resulted in the expulsion of many colonists who were found guilty of this crime. However, by 1786, conditions had changed, and in that year Virginia became the first modern state to adopt by self imposed statute complete religious freedom for all denominations. By the end of the eighteenth century religious liberty was not only an American reality but a condition prevalent in various parts of the world.

TEMPLE PROGRESS



Centre of building from main steps facing west. Structural steel has been erected to the first-floor level.

There are many other factors which developed in the eighteenth century that prepared the people for the restoration. During the Revolutionary era a wave of rationalism and scepticism seriously challenged the traditional concepts of hell, predestination, and other popular Christian dogmas; and the deists and unitarians took the lead in denouncing the traditional beliefs of the deity. In harmony with the contributions of the reformers, men continually grew more sympathetic toward original ideas and provocative philosophies. In the age of the enlightenment, science was combating tradition,

and reason was causing men to reconsider ecclesiastical concepts.

As the nineteenth century was ushered in a new wave of religious enthusiasm swept America in an attempt to combat the declining status of religion. The Second Great Awakening became a reality. Many Americans began seeking religious truths. The preliminaries of the restoration were complete, for in the midst of this religious enthusiasm Joseph Smith sought an answer to his problems. The result of his petition has affected the lives of people the world over. The unadulterated teachings of the Saviour of Mankind were restored for the benefit of all men.

Elder Lee filled a mission to the Western States (1920-22), has served as a stake president and as managing director of the Church Welfare Programme. He was ordained to the Council of the Twelve Apostles in April, 1941.



VICTORY

THROUGH SEEMING DEFEAT

by **Elder Harold B. Lee**
of the Council of the Twelve

NEAR the close of the most illustrious life ever lived upon this earth, the Master concluded a sermon of comfort to His disciples with a declaration which could be a text for sermons to be preached to people of all generations yet to come:

“These things have I spoken unto you, that in me ye might have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.” (John 16:33).

Those without understanding may be inclined to scoff at the Master's declaration that He had “overcome the world.” In a few days thereafter He was to go to a humiliating death upon the cross after a brief ministry of only three years. Worldly men would say that the “world” had overcome Him when, in so short a time, His life and mission had come to such a shocking end. The meaning of Our Lord's declaration is better understood in a statement made by His disciples as He sat with them on another occasion upon the Mount of Olives, in which they have given us a definition of what He meant by “the world” which He had overcome.

Here is a part of their discussion of this matter as they conversed together :

“And as He sat upon the Mount of Olives, the disciples came unto Him privately saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple and the Jews and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world.” (Matthew 24:4—Inspired Version)

By the world, as the words of the disciples make clear, He meant the wickedness which is found on the earth in the hearts of men. He had triumphed over all this wickedness—avarice, greed, envy, hatred and lust which if uncontrolled but set the stage for the committing of sinful acts in defiance of the teachings in the gospel of salvation. That the Master fully endorsed the expressions of the disciples is clearly evidenced by the fact that He made no contrary comments but rather proceeded to sound a warning against yielding to the iniquities which abounded in the hearts of men. It was probably His way of impressing the great lesson of His previously quoted statement. Only “in Him”, or by following a pattern of life comparable to His perfect life, could they, like Him, find peace by overcoming the wickedness of the world.

Some may think that Christ seemingly suffered a devastating defeat when He was nailed to the cross. Yet this supposed defeat became not only Christianity's greatest victory but was also the greatest personal triumph for the Master, Himself. Of this personal triumph the Apostle Paul wrote to the Hebrews, “Though He were a Son, yet learned He obedience by the things which He suffered; And being made perfect, He became the author of eternal salvation unto all them that obey Him.” (Hebrews 5:8)

In a revelation to us today, the Lord speaking of this personal growth in Himself tells us that, “He received not of the fullness at first, but continued from grace to grace; . . . until he received a fullness,” (D. & C. 95:13) even as Paul had taught: “For it pleased the Father that in Him should all Fullness dwell, . . . For in Him dwelleth all the fullness of the Godhead bodily.” (Col. 1:19; 2:9).

As it was with the Master, so it is with us. In our seeming defeat, there come our greatest personal victories; in fact it is difficult, at the time, to decide what is a victory and which is a defeat. Someone has aptly said that “there is a strange alchemy in tears which dissolves the film that covers the eyes of our soul and lets us see the true meaning of life.” That which may be common in us may be transformed into something precious through suffering.

But that personal triumph, great as it was, seems to me to ever have been paralleled by another victory. This victory also was achieved only through suffering. It was achieved because of a great love for all mankind, “for greater love hath no man than this, that a man lay down his life for his friends.” This act of Divine love, by which Jesus atoned for the sins of mankind and opened the door to resurrection is expressed in two beautiful quotations from the Saviour's words:

The first statement was in answer to the inquiry of Nicodemus, “For God so loved the world that He gave His only begotten Son, that whoso-

ever believeth in him should not perish but have everlasting life." (John 3:16)

The other was addressed to the sorrowing Martha after the death of her beloved brother, Lazarus. The Master comforted her with the great declaration of His Divine mission as "the God of the dead as well as of the living,"

"I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die." (John 11:25-6)

The reality of that power over life and over death, they were soon to see demonstrated, when in response to the Lord's dramatic command, "Lazarus, come forth."—a body once dead and beginning to decompose, "came forth, bound hand and foot with graveclothes," not as a resurrected body, but to continue an earthly mission interrupted by this brief interlude. By this experience the Master was to prove to the people who stood by as He prayed His Father in their hearing, "that they may believe that thou hast sent me." (*Ibid*, v. 42)

When a short while later, the resurrected Lord came forth out of His tomb it is not surprising that even His disciples were not inclined to believe the first stories which reached them of His appearance as a resurrected personage. They had yet to understand fully what He had meant when He had said, "Destroy this temple, and in three days I will raise it up." (John 2:19).

It was only after his sudden appearance into the secret meeting place of the apostles, through locked doors and windows, the showing of the identifying marks in his hands, feet and side, and the eating of broiled fish and honeycomb that translated into reality the meaning of the teachings of Himself and the prophets that He was to be the first-fruits of them that slept in their graves. Even then it is unlikely that the universal application of His atoning power and His victory over the deaths of all who slept in their graves was clearly understood until after His own resurrection when "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection and went into the holy city and were seen of many." (Matt. 27:52-3)

When testimony after testimony of the coming forth out of the graves of saints who had been long since dead were repeated by eye-witnesses, then only did His faithful and chosen followers likely begin to realise the true grandeur of the Master's victory over seeming defeat on the cross through His own personal sacrifice and resurrection.

As this transcendent triumph became more and more understood, the prophets and apostles who followed after Him took up the exultant shout and heralded it throughout the world:

"Death is swallowed up in victory,

"O death, where is thy sting? O grave where is thy victory, The sting of death is sin; and the strength of sin is the law.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

(1 Cor. 15:54-57)

Branch and District Awards

The British Mission Primary Board are happy to announce that the following District and Branches qualified for the Honour Rolls of 1956 by having 75 per cent of the number of LDS families in their respective branches subscribe to the *Children's Friend* magazine. Certificates will be forwarded to each one as soon as they are received from the General Board of Primary:

District: Newcastle.

Branches: Airdrie, Ashton-Hyde, Birmingham, Colchester, Eastwood, Edinburgh, Gravesend, Ipswich, Loughborough, Middlesbrough, Newcastle City, Newchapel, Preston, Rochdale, Southampton, Sunderland, Stroud, Worcester, West Hartlepool, Wythenshawe.

We commend these branches for this wonderful achievement and express our appreciation for their efforts to reach the goal set forth by the General Board of Primary. We also commend the Newcastle District and hope other districts will qualify during 1957.

GLADYS QUAYLE,
Mission Primary President

LDS Books



GOSPEL TEACHINGS IN THE BOOK OF MORMON

Ezra L. Marler

A handy pocket-sized compilation which brings together in an easy reference form the highlights of many of the most outstanding and fundamental teachings of the Book of Mormon. Price 6s. 6d.

WHY THE KING JAMES VERSION

President J. Reuben Clark, Jr.

In his masterful, easy-to-read style, President Clark explains why the King James Version of the Bible is the translation accepted by the LDS Church. In doing this, he offers the views of the best scholars and authorities on the subject, and answers many questions raised on the revised versions. Price £1 7s. 6d.



Now available at

BRITISH MISSION BOOKSTORE, 149 Nightingale Lane, Balham, S.W.12

Red-Letter Day

BY DAVID W. EVANS

Elder Evans is one of Western America's ablest and most successful advertising agency executives. He travels widely and is active also in public affairs and civic service, is a member of the Salt Lake Rotary Club, the Chamber of Commerce, and of the Public Relations Society of America. He has served in two ward bishoprics and is now a member of the General Board of the Desert Sunday School Union.

APRIL sixth is a red-letter day for all who believe in the restored gospel, for it was on that day in 1830 that the Church of Jesus Christ of Latter-day Saints was organised. The place was Fayette, Seneca County, New York. Of this we shall say more in a moment.

Perhaps the significance of this special day has meant more to me than to some others because of its very personal associations in the lives of my mother's family, for she was born on April sixth and likewise gave birth to her sixth son on her thirtieth birthday, April 6, 1896. So April sixth was observed both as a Church and as a family anniversary in our home—and still is.

For other reasons, too, the sixth of April was a busy day. The Annual Conference of the Church always includes this day. And when Easter Day fell on April sixth, as it does once in a long while, still greater significance was attached to the day.

So certain days have special significance for certain people. To all Latter-day Saints, and to all Christians everywhere if they but knew it, April sixth is, as I said at the outset, a red-letter day.

Something else of far greater importance than any of these events

occurred on April sixth, 1,957 years ago. This was one of the world's great events—the day on which the crucified Saviour was born. The Prophet Joseph Smith was first authority for this statement in April 1830 (D. & C., Sec. 20).

Elder B. H. Roberts in his *Outlines of Ecclesiastical History* quotes the late President Joseph F. Smith on this point: "Strictly speaking, if this Church was organised 'one thousand eight hundred and thirty years since the coming of our Lord and Saviour in the flesh,' then the sixth of April must have been the anniversary of the Saviour's birthday. If the organisation of the Church had been before or subsequent to that date, if only by one or any number of days, the great event would have been more or less than one thousand eight hundred and thirty years, by just so many days. (This argument also holds good as to the year of Christ's birth.) Opinions formed by the study of chronological events may or may not be accurate. But we would scarcely think the Lord would make any mistake about dates. Least of all He who was born on that day, and on that day thirty-three years later was crucified."

He also cites Orson Pratt as follows: "Let us inquire if the day observed by the Christian world as the day of His (Christ's) birth—the twenty-fifth of December—is or is not the real Christmas day. A great many authors have found out from their researches that it is not. I think that there is scarcely an author at the present day that believes that the twenty-fifth of December was the day that Christ was born on . . . It is generally believed and conceded by the learned who have investigated the matter, that Christ was born in April . . . It is stated that according to the best of their (the learned) judgment from the researches they have made, Christ was crucified on the sixth of April. That is the day on which this Church was organised. But when these learned men go back from the day of His crucifixion to the day of His birth, they are at a loss, having no certain evidence or testimony by which they can determine it."

Elder Roberts then cites the following additional evidence: "In support of Elder Pratt's contention relative to the uncertainty of Christian scholars as to the day on which Jesus was born, I quote the statement of Rev. Charles F. Deem, author of *The Light of the Nation*, and president of the American Institute of Christian Philosophy: 'It is annoying to see learned men use the same apparatus of calculation and reach the most diverse results.'" In a footnote on page 32, in *Light of the Nation*, he refers to fifteen different authors all of whom are writers of note, who give different years for the birth of Christ, varying from 1 B.C. to 7 B.C.

Now back to our red-letter day, April sixth, 1830. The formal

establishment of the Church of Christ on earth in the dispensation of the fullness of time was delayed ten years from the time of the boy Joseph's first vision in the Sacred Grove in the spring of 1820 until certain preliminaries had been accomplished. One of these preliminaries was the translation of the Book of Mormon.

For the events of April sixth, 1830, we give you the words of the Prophet himself:

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had received a commandment to organise the Church; and accordingly we met together for that purpose, at the house of Peter Whitmer, Sen. (being six in number) on Tuesday, the sixth day of April, A.D. one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organised as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the 'Church of Jesus Christ of Latter-day Saints'; after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each indi-

vidual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly.” D.H.C., Vol. 1, pp. 74-78).

Present on that occasion were Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer.

On this same day the Lord gave an important revelation (D. & C., Sec. 21) to Joseph Smith and through him to the Church and to Oliver Cowdery.

Joseph was to be “called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church . . .” He was to be “inspired of the Holy Ghost to lay the foundation thereof (of the Church) and to build it up unto the most holy faith.”

The Church, in turn, was instructed to “give heed unto all his words and commandments . . . as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith.”

Thus was the Church officially and formally established for the last time before the coming of the Son of God. No religious movement in modern times had a more inauspicious beginning. None seemed less likely to succeed, judged by the standards of men. But how it has flourished through the efforts of its members and the blessings of Heaven!

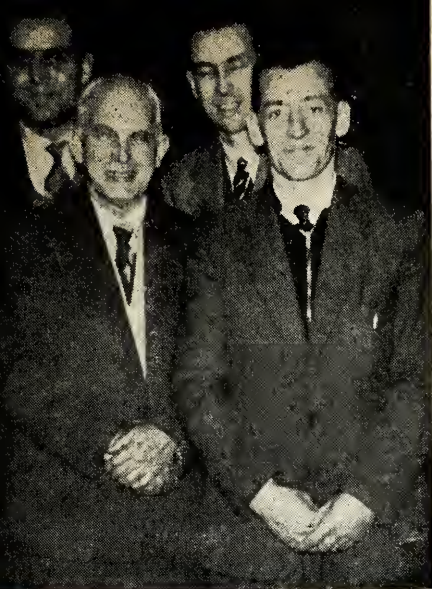
The charge given to Joseph, the 25-year-old first prophet, seer and

revelator of this dispensation, to build up the Church “unto the most holy faith” is now entrusted to his eighth successor, President David O. McKay, and the admonition that the Church shall “give heed unto all his (the president’s) words and commandments . . . as he receiveth them” is just as binding on us today as it was 127 years ago. Our obligations are the same as theirs, but our opportunities are vastly greater. From six souls, plus a handful more who believed but had not officially become “members”, the Church population has grown to more than a million and a third. Each original member has now been multiplied by a factor of more than 200,000! At the same rate of growth the complete conversion of the honest-in-heart of the entire earth is mathematically possible of accomplishment in a relatively shorter span of years.

But more than mathematics is involved if the Church is to accomplish its mission fully in the time allotted for that purpose. There must be faith of the kind our fathers had. There must be dedication and sacrifice and service. There must be exemplary living of the gospel teachings by its members wherever they may live. Most of all, perhaps, there must be missionary zeal. With these there is no limit to the Church’s progress, and no doubt that it can fulfil its destiny.

And so, to return to the point of our beginning, let us keep fresh in our lives some red-letter days for rededicating ourselves to duty and devotion.

This April sixth, the most meaningful day in all the year to members of the Church, is as good a day as any to begin.



Nottingham District, left to right: Albert Asher, Clerk; George Winfield, 2nd Counsellor; Derek Cutlibert, 1st Counsellor; Oliver Storer, President.

NEWLY APPOINTED

DISTRICT PRESIDENCIES

At their recent semi-annual district conferences the Sheffield District, on February 10, and the Nottingham District, on March 3, were placed under local leadership. These marked two important steps in the growth and progression of the British Mission and in the responsibility taken by the British Saints.

At the Birmingham District Conference on February 24, the District Presidency was reorganized with John H. Kitsell, President; Walter Green, 1st Counsellor; Harry Jones, 2nd Counsellor; David Mace, Clerk.

Sheffield District, left to right: Berry Hicks, clerk; George W. Laycock, President; Ernest Mackell, 2nd Counsellor; Alvin Holton, 1st Counsellor.



Elder
Richard L. Evans, Jr.

THE RESURRECTION

DURING the coming Easter season, Christianity will pause for a moment to remember that some nineteen centuries ago, an individual named Jesus of Nazareth did what no man had done before. Three days after He had been put to death by crucifixion, He—spirit and body, again united—had walked out of the tomb just as alive as when He had walked the earth during His thirty-three years of mortal life. And for the following forty days He established this reality of the resurrection firmly in the minds of the apostles “to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:” (Acts 1:3)

Finally they came to the understanding and the conviction of what He had done—that because He was the only begotten of the Father in the flesh, and because of His sinless life, death had never held power over him. He gave up His life of His own free will to redeem and to save the world and in taking up that life again he broke the bands of death for all men and established for all of God’s children the promise of a resurrection. In the words of Christ Himself: “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have

power to lay it down, and I have power to take it again. This commandment have I received of my Father.” (John 10:17, 18)

The resurrection of Jesus Christ then is the basis of Christian belief. It establishes His gospel not simply as a set of great moral teachings, but as a pathway of life leading to the presence of our Father in heaven. It is the greatest and most important event in history.

And yet much of Christianity, at this Easter time, will be paying merely lip-service to an occasion where tradition, custom, and habit have replaced real conviction and real understanding. Some ask, “What does it matter?” There are even some who, while pretending a belief in Christianity, will openly deny and teach against anything connected with the life of Christ that has to do with the divine and the miraculous. They would account for the brilliant teachings and the unique life as having come from a great thinker, a great philosopher, teacher, statesman, organiser, orator—the greatest the world has known, but not the Son of God.

The resurrection of Jesus Christ therefore stands as the dividing line between those who have a testimony of Him and His divine mission and those who would accept many of the teachings without accepting the Teacher.

Because of this, the first responsibility of the authorised representatives of the Lord upon the earth has always been to declare to the world their witness and their conviction of Jesus Christ, of His divine birth, His sinless life, His sufferings and death for mankind and His resurrection from the grave. Such testimonies have not been mere whims of conscience or blind thoughts of hope, but they have been a spiritual knowledge stronger and more sure than any physical proof of what eyes could see, what ears could hear, or what hands could feel. And such testimonies have given to those who possessed them strength and courage, beyond what any "physical" knowledge could have done, to obey, to sacrifice and if necessary, to die for that truth.

One outstanding example of such conviction is the words of Peter when preaching the gospel to the Jewish people on the day of Pentecost, not many days after Christ had ascended from the Mount of Olives:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. (Acts 2: 22-24)

And again sometime later when Peter was giving his defence before the Jewish rulers by whom he had

been arrested for healing a lame beggar and preaching in the name of Jesus Christ:

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

This is the stone which was set at nought for you builders, which is become the head of the corner.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:10-12)

The Apostle Paul also, in writing to the Corinthian members of the Church who were troubled and some even dubious concerning the resurrection, showed with forceful logic and with the strength of his convictions that if it wasn't for the resurrection of Christ, Christianity could offer no promise of a better life either here or hereafter:

And if Christ not be risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are all of men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians 15:14-22)

And again, in the words of a prophet in our day:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and

were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76: 22-24)

Jesus, Himself, was not hesitant in explaining to his followers who He was and what He was and the purpose of His mission in life. And with His own words plus the events of His life, plus the testimonies of all the prophets who have lived before and since His time, surely we wonder how any man can fail to recognise in Jesus of Nazareth,



The Crucifixion

The central section of the painting by Jan Styka shows the scene. People are streaming to the hill from every gate from the city. He is stretched on the ground waiting for Him. He is praying for all—some that were associated with Jesus during His life

Courtesy of Forest Lawn Memorial

the "lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world," (1 Peter 1:19-20) and to remark with the Roman soldiers who had stood on Calvary and witnessed his crucifixion, "Truly this was the Son of God." (Matt. 27: 54)

There is no more important responsibility of the Latter-day Saint people today than to bear a testimony of these words to a confused and a doubting world, and to live a life worthy of that testimony.

That same Jesus Christ has restored His Church to the earth in these last days to prepare the way before Him and the time when He will come to earth a second time, not to suffer the "reproaches of men," not to be "rejected of His own," but in great power and glory, "to reward every man according to his works" and to establish peace on earth "and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," (Isaiah 9:6)



Scene on Calvary just as the crucifixion is about to occur. Jesus is shown standing by His cross which is visible in the distance. He is shown quietly to His Father. Also depicted are many other characters and ministry and others who took part in His crucifixion. Memorial Park, Glendale, California.

Painting by Jan Styka

“ I AM THE RESURRECTION

“ But now is Christ risen from the dead, and become the firstfruits of them that slept.

“ For since by man came death, by man also the resurrection for the dead.

“ For as in Adam all die, even so in Christ shall all be made alive.”

1 Cor. 15:20-22.

How well Paul phrases his argument for the Resurrection. How firm he is in rooting out the Corinthian objections and how precisely does he put his finger on the vital strength of the supporting facts in this wonderful epistle.

The briefest thought on this most important event in the world's history will suffice to remind us that there can be no equivocation regarding its authenticity. For our own salvation depends upon it. The true Gospel echoes emptily without it, and life has no meaning beyond material and earthly consignment when the human frame ceases to function.

Yet one frequently meets argument against the possibility of the Resurrection of Jesus Christ and the consequent improbability of resurrection for man. Learned divines of Christendom either deny it or cast doubt upon its actuality, and the unthinking masses find it easy to follow their lead.

Quite recently a prominent newspaper has printed much in its correspondence columns for and against the Resurrection of Jesus. This has sprung from statements averring that the Saviour may not have been dead when taken down from the cross. This is not a new question and appears in different places from time to time.

Based on Pilate's surprise that our Lord had succumbed so soon, when Joseph of Arimathaea asked his permission to remove the body, it is suggested that Jesus had fallen into a coma. The surprise expressed by the Roman official is recorded by Mark, who also tells that Pilate sought verification of the situation from the centurion posted to guard the scene.

A scrutiny of all the Gospel accounts reveals certain other details however which surely bear out the truth that Jesus had indeed “ given up the Ghost ”. In Mark, in fact, a verse or two before the incident referred to above, the centurion noted the actual moment of Christ's decease for after hearing the last agonised cry of the Lord, he remarked: “ Truly this man *was* the Son of God.” Seemingly, he was quite con-

— AND THE LIFE ”

vinced at that moment. Matthew records the same details and also refers to the resurrection of many of the Saints before he tells of the Saviour's resurrection in more detail in the final chapter of his Gospel.

Luke records the details again although he gives the centurion different words. In none of these accounts does there appear the slightest evidence to doubt that Jesus died immediately following His loud, last cry.

John does not mention the centurion at all, but agrees in all other details and embellishes the story with certain other items. He refers to the fact that the Jews did not wish any of the bodies to remain on the crosses over their Sabbath. They therefore asked Pilate that the legs of the three crucified might be broken (to ensure death) and the bodies then removed. It can only be assumed that the limb-breaking by the Roman soldiers would crush the flickering life from the suffering souls; but when, John notes, they came to perform this "mercy" for Jesus, it was plain that He was already dead and there was no need for the infliction of that final agony. One of the soldiers, apparently with the intention of making quite certain anyway, thrust his spear into the side of the dead Saviour. Now even if our Lord had but become unconscious with the agony borne of hanging those hours, by His nailed hands and feet, a thrust from a Roman spear, in the vital abdominal region which caused blood and water to flow out, would surely have definitely accounted for the ebbing life.

The ring of truth is very apparent in John's clear personal testimony of those events when he says, chapter 19, verse 35:

And he that saw it bear record, and his record is true: and he knoweth that he saith true, that ye might believe.

"For these things were done, that the scriptures should be fulfilled, A bone of him shall not be broken.

"And again another scripture saith, They shall look on him whom they pierced."

This is completely in keeping with the impression we have of this favoured Apostle, John the beloved. Close to the Saviour, having a deep spiritual understanding of our Lord's mission, he it was that watched this dreadful scene through to the end. He it was that outran Peter when Mary Magdalene had come to tell them of the empty tomb. He may not have written this account until half a century had passed by since the events occurred, but John's special privilege granted by the Saviour would keep those things clear in a loving memory.

Now is added Paul's testimony. He was writing to the Corinthian dissentients in A.D. 59 and he is careful to quote the separate appearances of Jesus in His resurrected state in building up his emphasis on the resurrection. He refers to the fact that many of the five hundred who saw the Saviour were still alive at that time and no doubt willing to testify of their experience. It must not be forgotten that Paul only saw Jesus as a resurrected being, but his vision was startling in its circumstance and we have no doubt whatever of the profound effect it created on Saul, as he then was.

That the great Missionary could preach with such fervour upon the resurrection is further easily understood when we remember that he had been a Pharisee, and a distinctive feature of the Pharisaic "separatist" doctrines was their tenacious adherence to the after-life (as opposed to the Sadducees, who denied it).

But Paul makes for us (Latter-day Saints) the most conclusive argument when he poses what must be the enigma of all Christendom, in verse 29 of the First Epistle to the Corinthians:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Here is clear evidence that those ordinances which are peculiar to Mormonism are by no means an innovation in a modern religion. It was believed then that the dead who died without membership in the Church of Christ on earth could be baptized for and thus have ensured for them entry into the Kingdom of God.

It is a focal point of our philosophy that life is eternal, indeed that life is indestructible, and that it is progressive. Progressive for all. Limits placed on our progression are relative only to our unwillingness to progress. The Gospel is for every soul who will willingly identify itself with it. Resurrection, inaugurated by our Saviour, is essential to that progression and a careful reading of the conclusion of that 15th chapter of 1st Corinthians, from verse 35 on will tell us much of how God will accomplish the re-uniting of body and spirit.

There is no doubt that Jesus Christ completed His purposes here on earth only when He had died and been resurrected.

By so doing He opened the gate of eternal life for us.

Let Paul conclude:

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

J. P. H.

" . . . every thing has its price, and if that price is not paid, not that thing but something else is obtained, . . ."

R. W. Emerson

LEADERSHIP

and the NEEDS OF YOUTH

by Elder Ezra Taft Benson

I SHALL but list three or four needs of youth which you will want to amplify and add to.

First of all, I think the greatest need is a *testimony*. There is no anchor in this world like a testimony. No other thing even approaches it in value. That is youth's greatest need.

Second, youth need a great *appreciation of their blessings*. The youth of the Church need to count their blessings. We take our blessings for granted. Help them to appreciate their blessings, and they will ever bless your name for so doing.

In the third place they need to understand that *wickedness never has been or never will be happiness*; that you cannot break the laws of God with impunity, that there are established in the heavens eternal laws that change not, and that happiness comes only through adjusting our lives in harmony with those laws. They need to know, that it pays in dollars and cents to live the good life. And if a young person is thinking only of his material advancement, he cannot afford not to live the standards of the Church. If youth would be happy, if they would succeed materially, if they would be exalted eternally, then they must live the good life, the standards and teachings of the Church.

And, last, they will always need *leaders who will win them, hold them, and inspire them*. We have heard much about surpluses in this country, but there is no surplus of leadership, of leaders who can win the youth of Zion and who can hold their interest and inspire them to live the good life.

God help us to measure up to the standards of the Church in our personal lives, that we may demand the inspiration of our Heavenly Father as we go forward to inspire the youth of the Church, and provide their needs. Then our Mutual Memories will ever be pleasant and happy ones.

(Excerpts from article in *Improvement Era*, Vol. 51, pp. 493, 532.)

Happiness

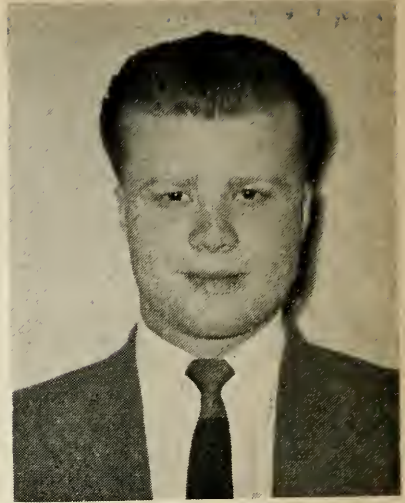
"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God."

Joseph Smith

President

EDWIN B. FIRMAGE

2nd Counsellor, British Mission



SEEK . . . AND YE SHALL FIND

On March 5, Elder Edwin B. Firmage was set apart as the second counsellor in the British Mission Presidency, replacing Elder John L. Harmer, who has been released to return to his home. Elder Firmage entered the mission field in October, 1955. He laboured one month in the Leeds District and nine months in Scotland in the cities of Edinburgh, where he served as the Branch President, Aberdeen and Glasgow. Then in August, 1956, he became the President of the Manchester District where he was serving at the time of his appointment.

IF you were to be asked what your most valued possession was, most probably you would say, "my testimony."

The greatest joy of the missionary is to watch an investigator-friend begin to gain a testimony, or a conviction of the divinity of Jesus Christ and of the restoration of His church. As this testimony grows it begins to change our friend's whole life and he begins to experience the type of joy for which man was created.

How does one gain this pearl of great price that can give him more true happiness than he thought possible? The Saviour gave us the key when He said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7). Or simply, "pray about it, study it, and try it."

A missionary's job is to stimulate our friend to study the gospel and pray about it, that he may put forth enough effort to deserve a testimony. If all a missionary did was to teach the investigator intellectually, our friend may be convinced, but would not be converted. Conversion comes by the spirit; through prayer, study and application of the principles learned.

From careful observation of the scriptures we may learn several vital points on prayer. Paul, in a letter to the Thessalonians, says "pray without ceasing." (1 Thess. 5:17) Alma tells the people to "Council with the Lord in all thy doing." (Alma 37:37) By example we learn to kneel in prayer (Luke 22:41) and by precept we learn that our prayers should often be vocal as well as prayers of the heart. (D. & C. 19:28) We are explicitly warned that our prayers are not to be of a set, memorised nature. (Matt. 6:7-8) We pray to our Father in Heaven and address our prayers accordingly. Our prayers should include expressions of appreciation for our blessings and humble requests for our needs. (Matt. 6:9-13) We close our prayers in the name of Jesus Christ. (3 Nephi 27:7).

During His ministry among the Nephites the Saviour admonished the people to pray constantly in private and in the churches and then says, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (Nephi 18:21) Many blessings come through family prayer. One blessing is obvious. The following

poem, the author of which I do not know, wonderfully depicts this:

"A Father and a little son
 Crossed a rough street one stormy
 day.
 "See, Father," said the little one,
 "I stepped in your steps all the
 way."
 O random, childish thoughts that
 deal
 Quick thrusts no coat of mail can
 stay
 It touched him as a touch of steel,
 "I stepped in your steps all the
 way."

Family prayer should be as much a part of a Latter-day Saint home as eating or sleeping.

Prayer is the greatest single factor in gaining and keeping of a testimony.

The sons of Mosiah knew the perfect formula for keeping their testimonies strong. "They had given themselves to much prayer . . ." and had "searched the scriptures diligently that they might know the word of God." The results of this formula was that "when they taught, they taught with power and authority of God." With our knowledge of the plan of salvation and eternal progression we naturally seek to acquire knowledge in many fields. We have many fine commentaries on various aspects of the Gospel that are helpful to us. Although study from these sources is good, it should never replace our study of the Scriptures. No commentary has been able to capture the spirit of the Scriptures. Christ commanded the people to "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5: 39). Daily study of the Scriptures, if only for a short time each day, should be a regular habit in our homes.

To gain and keep a testimony of the Gospel we must apply the individual principles of the Gospel in our lives. To gain a testimony of the Book of Mormon we must read the book and pray about it. It logically follows that if we want to gain an understanding of the Word of Wisdom, we must live it; if we are to appreciate the law of tithing we must abide by it; if we are to love the law of the Sabbath we must keep the Sabbath holy. To the Jews who were wondering whether His teachings were of men or God, Christ said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 14-17).

This then, is the Lord's plan to help us gain a knowledge of His Father, Himself and His gospel: Pray, study and apply the principles of the Gospel in our lives. Can we obtain the same ends by following any other plan? Can we coldly and objectively study the principles of the Gospel without praying about it and applying it and reach a sound conclusion as to its truthfulness? The answer must be a firm and unequivocal "no". When we attempt to learn any truth in any field of learning we must use the plan and instruments of that field. If we search the heavens for new galaxies of stars we use a telescope, not a microscope. If we attempt to study microscopic life with a telescope we have inky blackness. To attempt to find God through the use of a test-tube would be to go against common sense and against the teachings of a learned Apostle of God: "For what man knoweth the things of a man, save the spirit of man which

is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; That we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2: 11-14).

Being that our testimony is our most valued possession, we should protect it accordingly. A strong testimony will remain strong only as long as the same principles that were applied in gaining a testimony are maintained. A new member of the church faces many problems during their first year in the church. Many trying experiences will come during this time that will demand a firm testimony if they are to be overcome. While the missionary is meeting with his friend, the investigator must be praying regularly and studying effectively. Church attendance and the living of the principles of the Gospel will be strictly adhered to. This same programme of effective prayer and study must be maintained when cottage meetings end if we expect to keep the same vibrant testimony of the Gospel.

No missionary can feel that he has fulfilled his calling unless he has made every effort to see that proper prayer and study habits have become part of the new member's life.

Branch and District Activities

Birmingham

On February 24, the Saints from Northampton and Rugby combined in hiring a bus to go to the District Conference in Birmingham. The spirit that prevailed among the Saints was great, especially on the return trip after such an uplifting Conference.

Bristol

A grand social was held by Weston-super-Mare M.I.A. on February 12 in honour of Elder Max R. Starley before he set off home to see Mom.

A surprise Farewell Social was held on February 5 by Bristol M.I.A. for Elder Max Starley. He was presented with a chromium perpetual calendar as a token of thanks for the work he had done. Elder Starley was President of Bristol M.I.A.

Bristol M. Men, Gleaners, Junior M. Men and Junior Gleaners together with Sister Pat and Brother Hal Perry were invited to attend the Welsh District Gold and Green Ball held at Cardiff on February 16. The sale of hand-made hats and home-made chutney raised enough funds to pay the fare and entrance tickets of all the younger members and taxis for all to get home. The party numbered eighteen.

Hull

Scarborough Branch held a Farewell Social for Brother Ken-

neth Trotter on February 10. Brother Trotter is leaving for Southern Rhodesia and a special "Bon Voyage" cake was baked for him by Sister Schofield. The members of the Branch presented him with a pen and pencil set.

A fair variety of entertainment has been held in Hull Branch recently, firstly on February 9, a Valentine social and dance was held. This included a stage show which ended with an old-time community sing-song. This proved to be especially popular with the older people present. A children's version of the ballet "Copelia" was staged by the younger M.I.A. members and the Primary children, under the direction of Sister Fountain. A very fine performance was given and all who attended thoroughly enjoyed it. February 27 was the date of the Hull Branch Cubs and Scouts "Gang Show". This was part of the programme of the Hull Central District Scouts to commemorate the birth of Lord Baden-Powell and was given the title "Anniversary Antics". This was a very apt name as the show proved, it travelled from clothes-horse tenting ("Camping" by Akela—Sister Madge Wilkinson and Bagheera—Sister Mary Stevens) to Ancient Britons, (the Scouts) followed by more Ancient Britons (Scoutmasters Brother Roland Hebden and Dick Hollins). Music for the evening was provided by Mr. Theaker, who is blind

but a wonderful pianist. Later during the evening it was discovered to everyone's relief, that the "woad" did eventually scrub off the victims.

Liverpool

The Third Quorum of Elders gave a banquet on February 9 at Summerfields. A hundred and fifteen members from the District attended and were served with a wonderful four-course dinner prepared by the District Relief Society. A grand concert followed the meal, and in addition to a professional conjuring act, members of the Liverpool Branch gave several splendid items. In particular a fine miming act by President and Sister Alan Cubbons brought down the house. Truly a wonderful evening enjoyed by all.

On January 26, the Blackburn Branch held a potato-pie supper. The pie, dish-washing and entertainment which followed were all sponsored by the Priesthood. Twenty-six people enjoyed a jolly evening together. A social with a different theme is planned for each month.

During January house-parties were held in the homes of President and Sister Ronald Hughes and Brother and Sister Ronald Hay. The proceeds from both went to support the Preston Branch Building Fund.

London

Newchapel Branch held their Valentine Party on February 12. The decorations were by the Junior M. Men and the programme and refreshments by the M.I.A. Maids and Junior Gleaners. Members and friends had a very gay time and

enjoyed the company of Sister Jean Silsbury of the District M.I.A. Committee.

The West Drayton Saints were very pleased to see Chaplin T. Curtis on February 10 and to hear of the wonderful experiences he has had with many of the Saints all over the world. It is hoped that it will not be too long before he makes a return visit to the Branch.

The Romford Saints gathered at the home of Brother and Sister Hart on March 2 to enjoy a social in honour of Elder Charles Newton. Elder Newton is shortly returning to his home and the Branch presented him with a musical alarm clock. Brother Hart iced the "Bon Voyage" cake which had an aircraft decoration on it. The Sisters saw to it that plenty of eats were provided and an enjoyable time was had by all.

Manchester

A District social was held in the Ashton-Hyde Branch on February 9. With the theme "Ashton by Candlelight" a cabaret effect was achieved by having small tables (decorated with lit candles). Brother John Howard gave a number of dance routines: Brother William Page, Brother Benjamin Thorpe aided and abetted by Brothers John Howard and A. Entwistle provided the comedy which included "Liberace" impressions. Brothers Brian Lomas and Ian Thorpe gave an interesting fifteen minutes of telepathy. The Relief Society Sisters were responsible for the delicious refreshments which were served during the evening which was a huge success.

Members of the M.I.A. at Ashton-Hyde and the Wythenshawe

Branch choir entertained the Old Folks Society in the P.S.A. Lesser Hall. Over one hundred and fifty people were present and enjoyed a varied and interesting programme.

Although the weather was very inclement, this was all forgotten on entering the home of Sister Jackson of Bury on February 16, when a social was held in aid of the Building Fund. This proved a great success and was most enjoyable. The Bury Saints are working very hard on this project especially now that their goal is so near.

A social and film show was held on February 16 at Rochdale. Part of the film show portrayed places and incidents relative to Elder Short's missionary activities. Pancakes made by Brothers Harry Withington and Norman Woodhead were served as refreshments.

Wythenshawe's Valentine Dance on February 16 was very successful and the theme of hearts ran through the entire proceedings—the invitations were heart-shaped, the Chapel was decorated with shiny red hearts and as a spot prize a heart-shaped cake was presented. Everyone was invited to bring a small gift to the value of 6d., for their unknown partner whom they claimed soon after the dance had started. The refreshments were served buffet style in the Sunday School room and the whole evening was very enjoyable.

Newcastle

The Valentine's Day Social was held on February 19 in Darlington. A Pea and Chip Supper was served by the Relief Society and games enjoyed under the direction of Sister Joan Worth. The proceeds

from the evening helped to swell the budget fund.

On February 13, the Sunderland Branch M.I.A. held a social in honour of President E. Olson. Sister Jane Wilson and Brother Edmund Walton, M.I.A. Presidents, were in charge. President Olsen showed some films of his travels in England which were much enjoyed by all present, after which he was presented with gold cuff links as a token of appreciation for his work with the youth of the branch. President Olsen left for London immediately after the social and was escorted by the members of the M.I.A. He will be very much missed for what he was and for the very fine work that he did.

Sister G. Quayle addressed the I.O.G.T. on the subject of the Godhead on February 11 and also sang two solos.

On February 9 a district social was held in the Sunderland Branch in honour of President E. Olsen. The affair was capably run by Sisters Tyson and Young, Relief Society and Primary District Supervisors, and each branch furnished entertainment. President Olsen was presented with a beautiful canteen of cutlery by President F. W. Oates on behalf of the Saints and friends of the district.

Nottingham

A warm "Welcome Home" Party was held on February 9 for Sister Alma Tinson a returned Missionary.

The Seventh Quorum of Elders held a film show which was attended by fifty people on February 23.

The Nottingham investigators held a farewell social for Presi-

*Elder W. R. Kerr
giving his "Toast
to the Ladies"
at Edinburgh
Branch's "Burns'
Supper".*



dent Jacklin at the home of one of the members on February 27.

A District Social and Dance was held at Leicester on February 16 in honour of District President Harold Jacklin who is returning home. Approximately two hundred members and friends enjoyed the games and dancing. Providing the entertainment were the Kindle Sisters of Leicester and the Trentmoor Girls from Nottingham. Music was provided by the Jack Foster Quartet. During the evening Brother Winfield on behalf of the District, presented President Jacklin with a canteen of Sheffield cutlery as a token of love and gratitude for the devoted service he has given the District. The programme was arranged by Brother Thomas Rush, District Social Chairman and the refreshments were prepared by the District Relief Society supervised by Sister Rhoda S. Tinson.

Scottish

Edinburgh M.I.A. had an evening out on February 5 when they went to the Gateway Theatre to see the play by Ian Hamilton "Tinkers of the World".

A dance was held in the Hibernian Hall by the Paisley Branch to raise funds. Great fun was had dancing the Virginia Reel which the Saints have been learning in the M.I.A. dancing class.

Brother Ian McPhee set sail for Canada on January 11 and is now living with Elder Earl Prite and his wife who both laboured in Scotland. Before leaving Brother McPhee shot four wild geese on the River Tay, these were stuffed, roasted, served with apple sauce, Brussels sprouts and potatoes and eventually disposed of by the members of the Dundee Branch. Brother McPhee was presented with a beautiful brown leather

pocket book before he left the old country.

Primary was started in Aberdeen on February 2. Formerly there were Home Primaries but these have now combined with Sister Sheila Thomson as Primary Mother. A party was held to mark this special occasion and twenty children came and enjoyed the refreshments which were provided by Sisters Lundgreen and Larson.

Sheffield

The District Conference was held on February 10 and attended by a large crowd which, we are told, was a record number for Sheffield. It was wonderful to be able to meet with President and Sister Kerr. The conference was so inspiring and uplifting that many were heard to say they would come more often to services. The Saints were very happy to hear that the District would be "fathered" by a local member which will leave the Missionaries free to concentrate on their proselyting work. Brother G. W. Laycock was sustained as District President and will carry out the duties of his office in addition to his onerous work as President of the Second Quorum of Elders. May the Lord bless him in this work. He is assured of the support of the whole District. The District is sorry to lose President Y. Daines Lund who has been released from the position of District President, he has been replaced by Elder Clark who assumes the role of Supervising Elder.

Barnsley Branch held their Primary and Sunday School party on December 22. After a fine tea games and entertainment were pro-

vided and each child was given a book as a special Christmas treat.

A party was given on December 15 by Sheffield Branch. The proceedings commenced with a magnificent tea provided by the ladies. Following this, entertainment was provided by Mr. Heesom, Jack Parsons, President A. B. Parsons, Elders Gammon, Johnson, Burnham and President Lund. The evening concluded with the singing of carols.

The Sheffield Group of the Second Quorum of Elders arranged a social on January 19. There was a good attendance and it was a tonic to see so many members from other branches. The entertainment was of a high standard, the emphasis being on comedy. Brothers Greenfield and Hope were the stars of the show whilst Brother Ken Bailey and his seven year old daughter Diane delighted the audience with their piano solos. The Group wish to thank all who contributed to make this effort a success.

Births and Blessings

A daughter was born to Brother and Sister Wardle of Scarborough on January 19, she was blessed by President Reynolds and given the names Hazel Maureen.

The following blessings took place at Edinburgh on February 3:—

James Logan Irving by Elder W. R. Kerr.

Mark Edward Jefferson by Elder A. Bennett.

Jill Jefferson by Brother A. McCormack.

David Alexander Sammels by Brother J. Thompson.

Ian Duff Sammels by President R. E. Spikin.

Sheila Jameson Spikin by President R. E. Spikin.

The infant son of Brother and Sister Richardson of Glasgow was blessed by his father on February 10 and given the names Archibald Reid.

A son was born to Brother and Sister Grainger of Paisley on December 20. He was blessed under the hand of Elder Nielson on February 10.

The infant son of Mr. and Sister Michael Rowlands was blessed by Elder Findlay and given the name Melvyn John.

A son was born to Brother and Sister John T. Davies of Wythen-shawe on February 24. His name will be Ivor Emrys.

Brother and Sister Geoffrey Hoyle of Rochdale were blessed with a son on February 26.

The infant daughter of Sister Joyce and Mr. Roughley of Bury was blessed by Elder Seely and given the names Laura Elizabeth.

The following children were blessed at Romford on March 3:—

Janet Elsie Gertrude Postance by Elder Dayley.

Linda Margaret Evelyn Postance by Elder Madson.

Christine Ann Lilian Postance by Brother G. Vousden.

Lesley Barbara Ann Bateman by Elder Brady.

Janice Elizabeth Bateman by Elder Bailey.

Engagements

On December 22, Brother David Mace announced his engagement to Sister Dorothy Maddams, they are both members of the Birmingham Branch.

Marriages

The wedding took place on January 26 at Burnley of Sister Jeanne Smith and Mr. Derek Baldwin Parrington. President Clarence G. Taylor officiated at the ceremony and a wonderful spirit prevailed throughout the service. The happy couple are wished every happiness by their many friends.

Deaths

Mary Alice Walker of Halifax Branch, Leeds District

Thomas Rudge of the Stroud Branch, Bristol District

God has called a noble soul home; for on February 22, Brother Bernard Green of Birmingham passed gently and quietly from this life. Brother Green was a keeper of records; until very recently he was the Birmingham District Genealogical Supervisor, a position he had to resign owing to ill health. When he died he was Secretary to the Fourth Quorum of Elders. Halting in speech, quiet in demeanour yet he set this example—that he was always found doing the Lord's work.

Awards

Sister E. F. Cotton-Betteridge of Cheltenham has achieved the Special Interest Award.

Sister Rose Adkin of Newchapel has achieved the Silver Gleaner Award.

Both these sisters are to be congratulated on their interest and application to the M.I.A. programme, so much so that they have now attained these high awards. May their example serve as encouragement to others now aiming for awards.

ORDINATIONS :**Birmingham District**

Dennis Edward Tisdale of Birmingham to Deacon
 Peter M. B. Chapman of Birmingham to Deacon

Bristol District

Ivor John Leslie Reed of Stroud to Teacher
 Frederick Greene of Stroud to Deacon
 Bernard Francis Greene of Stroud to Deacon
 Frederick Kenneth Greene of Stroud to Deacon
 Ian Dexter Angel of Stroud to Deacon
 Gary Stuart Denbow of Plymouth to Deacon

Hull District

Trevor Charles Kennington of Hull to Deacon

Leeds District

John Leonard of Bradford to Priest

Liverpool District

David Scott of Preston to Priest
 George Doughty of Preston to Teacher
 George Doughty of Preston to Priest

London District

Peter Mathias Spanner of West Drayton to Deacon

Manchester District

Ronald Kershaw of Wythenshawe to Deacon
 Harry Paul Hutchins of Wythenshawe to Deacon

Graham Harold Clark of Wythenshawe to Deacon

Newcastle District

Nichol C. O. Munro of Newcastle to Teacher
 John Joseph McDermott of Sunderland to Elder
 Gordon William Matthews of Newcastle to Elder

William Henry E. Gray of Newcastle to Elder

Norwich District

Kenneth Lewis A. Warren of Norwich to Teacher

John Edwar Margetson of Gorleston to Teacher

John Chalmers Buchan of Lowestoft to Deacon

Collin Parker of Lowestoft to Teacher
 William Walker, Jr., of Lowestoft to Deacon

James Sidney Gasson of Lowestoft to Deacon

Paul Raymond Runacres of Lowestoft to Deacon

Michael John Bullen of Lowestoft to Deacon

Donald Frank LeGrice of Lowestoft to Deacon

Terence Herbert Parker of Lowestoft to Priest

Barry Francis Lee of Southend to Teacher

Nottingham District

Alfred Spencer of Leicester to Elder

John S. Buxton of Eastwood to Deacon

John Howard Flint of Eastwood to Deacon

George R. Barnes of Eastwood to Teacher

Jack William Creaser of Loughborough to Deacon

Scottish District

William Simpson Forrest of Aberdeen to Priest

Henry C. W. T. McGibbon of Airdrie to Deacon

David Kerr Day of Edinburgh to Teacher

Harry Marsh of Edinburgh to Deacon

Sheffield District

John D. Broome of Doncaster to Deacon

Geoffrey G. Talbot of Doncaster to Deacon

Kenneth Melbourne of Chesterfield to Elder

THOSE HAVING COMPLETED THE BRITISH MISSION PUBLIC SPEAKING AND TEACHING COURSE :**Glasgow Branch**

Ronald F. Lovell
 James Thomson Watson

James Stuart Sloane

Oastler Montgomery
 Doreen Ann Birrell

Isabella Porch

Jeanie Laird Gray
 Helen MacKinlay

MISSIONARY ACTIVITIES

ARRIVALS :

March 8, 1957

Elder Ursel C. Hunsaker
 Elder Clair B. Shipp
 Elder David C. Stratton
 Elder Anthon E. Anderson, III
 Elder Lloyd C. Gobel
 Mrs. Irma D. Condie
 Sister Kristy Miller*

From
 Honeyville, Utah
 Springville, Utah
 Salt Lake City, Utah
 Salt Lake City, Utah
 Nephi, Utah
 Salt Lake City, Utah
 Lethbridge, Alberta, Canada

Assigned to
 Bristol
 Hull
 Hull
 Irish
 Irish
 Norwich
 Bristol

* *En route to South Africa*

TRANSFERS :

Elder G. E. Dutson
 Elder Alma L. Carpenter
 Elder R. A. Jenkins
 Sister Rhea L. Horton

From
 Hull
 Irish
 Welsh
 Norwich

To
 Welsh
 Norwich
 Irish
 Bristol

Date Effective
 March 11, 1957
 March 11, 1957
 March 11, 1957
 March 11, 1957

RELEASES :

March 20, 1957

**June Garner
Margaret Wendy Jolly
Ronnie Bray**

From
Mt. Pleasant, Yorkshire
Ipswich, Suffolk
Huddersfield, Yorkshire

Districts
Manchester, Nottingham, Bristol
Hull, Bristol
Norwich, Bristol

March 29, 1957

**Clarence George Taylor, Jr.
Raymond Webster Short**

Salt Lake City, Utah
Salt Lake City, Utah

Birmingham, Liverpool
Leeds, Manchester

**SISTER
JUNE GARNER**

**SISTER
MARGARET W. JOLLY**



**ELDER
RONNIE BRAY**



**ELDER
CLARENCE G. TAYLOR**



**ELDER
RAYMOND W. SHORT**

BAPTISMS :

Bristol District

Olwen Joyce Morland of Bournemouth
Ronald Albert Morland of Bournemouth
Patricia Ann Wills of Bristol
Susan Mary Wills of Bristol
Christine Joyce Wills of Bristol
Roy Frank Clarkson of Plymouth

Hull District

Christine Stone of Hull
Ronald Jack Mander of Scunthorpe
George Stanley Hill of Scunthorpe
Grace Rosemary Campbell of York

Irisb District

Agnes Ann Stewart of Belfast
Annie Hall Stewart of Belfast

Leeds District

Lily Wall Mortimer of Bradford
Albert Mortimer of Bradford
Peter Harold Leonard of Bradford
Beatrice Leonard of Bradford
Douglas Rawson of Bradford

Liverpool District

Peter Lovatt Gibson of Liverpool
Pbyllis Gibson of Liverpool
Malcolm Jeffryes of Southport

Kate Lewis Jeffryes of Southport
William Malcolm Jeffryes of Southport

Manchester District

Frances Pomfret of Stockport
Eileen Webster, of Wythenshawe
Lorna Rosemary Stocks of Bury
Michael Dewsnup of Bury

Norwich District

Peter Kenneth W. Giles of Ipswich
Audrey June Giles of Ipswich
Elsie Victoria Gayin of Colchester
Ellen Mary Bartholomew of Colchester
June Lilian Steele of Colchester

Ian Paul Hayles of Ipswich

Joan Kinder of Gorleston
Lesley Marise Jennings of Ipswich
Rosetta Melinda Bullard of Lowestoft
Thomas Robert Bullard of Lowestoft

Nottingham District

Carol Dunn of Eastwood
Marion Barnes of Eastwood

Scottish District

Gerald Anderson Harvey of Glasgow
David Gregory Foote of Glasgow

Welsb District

Michael Joseph Butler of Cardiff

WE hold out to all men the promise that if they will accept the Lord's revealed truth and conform their lives to the commandments and revelations of the Father, they will acquire testimony convincing to their souls of the divinity of the mission of the Lord Jesus Christ and the restoration of His Holy Gospel in this the Dispensation of the Fullness of Times, which is to precede the Second Coming of our Lord and Saviour. The Lord will bring to those who accept His truth and the way of life He has given—happiness, contentment, satisfaction, and a peace that passeth all understanding.

We think of no more acceptable expression of our gratitude for the blessings of our lives than a rededication and consecration of ourselves to His Holy Cause in the earth. We know that He lives, and we rejoice with our people in the solemn testimony of His actuality that He lives, and we rejoice with our people in the solemn testimony of His actuality and divinity given by the Prophet Joseph and his companion, Sidney Rigdon, as they proclaimed in glorious words that shall live for ever:—

“And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: That He lives!

“ For we saw Him, even on the right hand of God; and we heard the voice bearing record that He is the Only Begotten of the Father—

“ That by Him, and through Him, and of Him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters of God.”
(D. & C. 76:22-24.)

David O. McKay; Stephen L Richards;

J. Reuben Clark, Jr.

From a message from the First Presidency

Peace

Henry van Dyke

With eager heart and will on fire,
I fought to win my great desire
“Peace shall be mine,” I said; but life
Grew bitter in the weary strife.

My soul was tired, and my pride
Was wounded deep: to Heaven I cried,
“God grant me peace or I must die;”
The dumb stars glittered no reply.

Broken at last, I bowed my head,
Forgetting all myself, and said,
“Whatever comes, His will be done;”
And in that moment peace was won.